

The Living Church

September 19, 1954 Price 20 Cents



ST. LUKE'S, La Crescenta, Calif.: The altar was carried from the church [p. 4].

HEREFORE BE SENSIBLE P. 8

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LETTERS

When minds meet, they sometimes collide. The editor believes, however, that the opinions of his correspondents should be taken at least as seriously as his own.

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Message of Appreciation

Your fine editorial, "After the Congress," causes me, on behalf of the Joint Committee on Arrangements, to send you a message of appreciation not only of the excellent editorial but also of the helpfulness to the Anglican Congress by the splendid coverage given throughout.

I am sure that Churchpeople generally will be enabled to participate to a large extent in the spirit and message of the Congress by reading these issues of **THE LIVING CHURCH**.

(Rt. Rev.) WALTER H. GRAY,
Bishop of Connecticut.

Hartford, Conn.

War Memorials

North Queensland, Australia, is well known territory to many thousands of Americans whom it was our privilege to entertain during the war years.

Today, the Episcopal Church is working to raise two memorials to those who fell during the struggle for the Pacific. As the war was fought by Australians and Americans together, I am seeking the hospitality of your columns to let this be known on this side of the Pacific.

The first memorial is to be the completed cathedral of St. James in Townsville, a city which was the base from which so many Americans went forth to fight and die. Three bays and a tower have to be added to the existing sanctuary and transepts built in 1883. The estimated cost of the three bays is \$50,000 and the tower will cost another \$50,000.

The second memorial is to be a new school for girls. The sisters, who are in charge of the school, are still using the old St. Anne's, which was familiar to many as a barracks during the war. Today the buildings are falling down. Twenty-one acres of land have been bought and the new school, built on Californian lines, will cost \$300,000.

Any help which American friends or relatives of those who lost their lives in the war can give toward these projects should be sent to the Rev. Robert Leonard Miller, Church of the Atonement, 5749 N. Kenmore Avenue, Chicago 40, Ill., who will also be glad to furnish information about individual memorial projects contained within the two major funds. All donations will be recorded in a suitable way for posterity. **†IAN N. Q'LAND,**

(Rt. Rev. IAN SHEVILL),
Bishop of North Queensland.
Townsville, Australia.

Open Communion

Your report on the "open" Communion of the World Council [L. C., September 5th] is hardly calculated to please or convince many of us. Because "outside the door three laymen" did something you did not approve, you turn the report into an indignant preaching against all who do not think the time is ripe for intercommunion and who do not believe in putting the cart before the horse.

When you say "these same laymen and

Catholic Churchmen everywhere 'violate another rubric which, by its wording, seems to forbid reservation of the Blessed Sacrament,' you should realize that things are not always what they 'seem.' How dare we say that 'these same laymen' violate that rubric (third General Rubric, Prayer Book, p. 84) which is a direction to the celebrant? As a matter of fact, before you call "Catholic Churchmen everywhere" under pleasant names, that rubric never was intended to forbid reservation—just turn pp. 589 ff. *Liturgy And Worship: A Companion to the Prayer Books of the Anglican Communion* where the subject is discussed very fully. Dr. Shepherd in his *Oxford American Prayer Book Commentary* does not bear you out. He gives the correct purpose of the rubric, which is also dispute as to the place for the ablution.

You especially mention that Bishop Burrell was the gospel, but after preaching a few days before that "inter-communion at this time" is a fruitless game of make-believe, pretending to a unity that does not exist" it should be obvious that he was there as a courteous Catholic gentleman and Bishop of the diocese assisting elected superior.

Finally some of us would prefer news and editorial sermons separate—a not served up as hash.

(Rev.) HAROLD H. R. THOMPSON,
Rector, St. John's Church
Monticello, N. Y.

• • •

Thank God for such bishops and laymen as Bishop Burrell and Peter Day who are not afraid to stand up and be counted. Blessings on the work of the ACU and those three laymen who had enough conviction in what they believe to hand those notices at the World Council. O to have more like them, who are willing to have their work walked on and still go doing it.

Here, my Christian brethren, is an example of the fire which burns in men's hearts when they know the true object of Presence. Here is no compromise with individuality which today is meaning the destruction of the world and more Christian Churches each year. Here is the faith of our fathers living today. It is complete and utter subjection to the will of God, nourished by a vivid and varied sacramental life which none could possibly attain when they are allowed to think as they will. This freedom has caused a schism which the World Council is trying to mend.

Yet we cannot be complacent as hour Sunday Catholics, but we need to glean from such organizations as World Council the Evangelical spirit which brings men to know the Real Presence. We must bend our historic episcopal backs the man in the street and you cannot do it by compromise, but only by showing other Christian brethren that we have something that they do not have. Curious not compromise is the way to achieve unity.

ROBERT C. BOLLMAN

Buffalo, N. Y.

The Living Chu

Sorts & Conditions

THIS COLUMN has been somewhat intermittent in recent weeks. Perhaps it would not be stretching a point too far to say that we have been out of sorts and out of condition lately. In the last month, I have been exposed to about 60 speeches by distinguished religious leaders, not to mention some 50,000 words of findings and reports, and my admiration for the Fathers of the early Ecumenical Councils who boiled everything down into a 224-word Creed (Prayer Book version) has been growing and growing.

BEFORE the captains and the kings depart from these shores, they are being seized upon by American Churchmen to make still more speeches and, by their presence as much as by their words, to give personal proof that—

"As o'er each continent and island
The dawn leads on another day,
The voice of prayer is never silent,
Nor dies the strain of praise away."

ASTRONOMY, according to (yet one more) speech by Dr. Harlow Shapley of Harvard at the 14th Conference on Science, Philosophy, and Religion, can supply a further cycle of movement for Christians to fill with their praise. Our galaxy, the Milky Way, is revolving about its axis at the rate of one revolution every 200 million years. Since our solar system is not likely either to bump into anything or to run down in that time, the strain of praise will circle the whole Milky Way as earth navigates it through the eras and ages to come.

ONE GALACTIC year of the Lord—Dr. Shapley thinks the earth and the sea and the sun and the 25 million-million mile distance of the nearest star should easily survive that 200-million year period. And yet, theology reminds us that we should not think that trundling through the cosmos with God's praises is a task left entirely to human beings. Holy Scripture tells us of other rational creatures greater in some respects than ourselves, creatures to whom even a galactic year is but a day. How strange that in a corner of a corner of a corner of the universe, among the lowest order of rational creatures, the vast Mind and limitless Power that initiated and governs the whole process should manifest Himself in all His fullness!

THE KEY to the mystery, perhaps, is that the infinite encompasses the infinitely small with as much ease as the infinitely great. Not a sparrow falls without your heavenly father's knowledge. And the little concerns of little people are not measured by the times and distances of interstellar space but by the vastness of the divine compassion made manifest in Jesus Christ. "Inasmuch as ye did it unto one of the least of these my brethren, ye did it unto me."

PETER DAY.

The Living Church

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and the Thought of the Episcopal Church.

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September

- 14th Sunday after Trinity.
- St. Matthew.
- 15th Sunday after Trinity.
- North Conway Conference on Alcoholism, North Conway, N. H., to 28th.
- St. Michael and All Angels.
- Consecration of the Rev. Joseph S. Minnis as Coadjutor of Colorado.
- Consecration of the Rev. Archie H. Crowley as Suffragan of Michigan, St. Paul's Cathedral, Detroit.

October

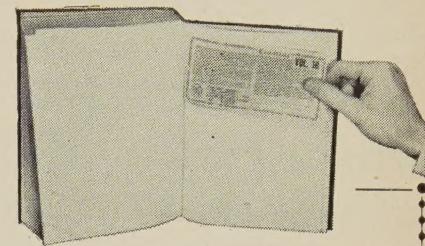
- 16th Sunday after Trinity.
- 17th Sunday after Trinity.
- Annual Meeting, National Council, Seabury House, Greenwich, Conn., to 14th.
- 18th Sunday after Trinity.
- St. Luke.
- Consecration of the Very Rev. Albert Rhett Stuart as Bishop of Georgia, St. Paul's Church, Augusta.

LIVING CHURCH news is gathered by a staff of over 100 correspondents, one in every diocese and missionary district of the Episcopal Church and a number overseas. THE LIVING CHURCH is a subscriber to Religious News Service and Ecumenical Press Service and is served by leading national news picture agencies.

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The Living Church

FOURTEENTH SUNDAY AFTER TRINITY

EPISCOPATE

Consecration Date

Consecration of the Rev. Archie H. Crowley as Suffragan of Michigan has been scheduled, according to the Michigan diocesan paper, the *Record*, for September 30th. It will be held in St. Paul's Cathedral, Detroit, at 10:30 AM. Mr. Crowley, rector of St. James' Church, Grosse Ile, Mich., was elected Suffragan at a special diocesan convention May 12th [L. C. May 23d].

DIOCESES

Number Five for Texas

The missionary district of North Texas has started a campaign, to conclude December 24th, to raise an endowment fund of \$500,000 for the support of a diocese to be created from the missionary district. The drive will be known as the Diocesan Status Fund Campaign.

Concerning the fund, Bishop Quarterman of North Texas said:

"Diocesan status for our district has been discussed for 30 years. The time for action is now. Presently, we receive an annual subsidy of \$20,000 from the National Church. That is why we are a missionary district — because we receive aid

from outside sources. When we have the resources of the endowment fund, we shall be able to petition our General Convention for recognition as a diocese. We shall be independent and self-reliant members in the whole Communion of the Church."

A campaign steering committee representing the district as a whole, assembled September 2d at St. Paul's Church, Lubbock, to formulate plans and strategy for the conduct of the campaign, and for the enlistment of key leadership.

The campaign is divided into three phases: planning, organization, and active solicitation. Solicitation in each of the 25 churches in northwestern Texas (Panhandle south to San Angelo) constituting the district will be conducted in two divisions: advance gifts and general solicitation. Beginning around September 20th, it is expected that each member within the district will be given a personal opportunity to support the Diocesan Status Fund.

If it reaches its goal, the district will become the fifth diocese in the state of Texas. Others are Texas (became a diocese in 1849), Dallas (1895), West Texas (1904), and New Mexico and Southwest Texas (1952).

DISASTERS

Restoration Campaign

A national campaign to raise \$150,000 to replace the steeple of Boston's historic Old North Church, which toppled during the hurricane of August 31st, is underway.

It was in the clock tower of the steeple of Old North Church, ecclesiastically known as Christ Church, that signal lanterns were hung the night Paul Revere rode through Middlesex county with the warning that the British were coming.

Started by the Boston newspaper, the *Traveler*, the campaign was introduced over a nationwide radio broadcast the evening of September 1st by news commentator Fulton Lewis, Jr. Mr. Lewis announced that Gov. Herter of Massachusetts had accepted the chairmanship of the campaign.

According to the Boston *Herald*, Gov. Herter, in a message read by Mr. Lewis, said he was "deeply moved" to serve, and added that the Old North Church



Boston Globe

OLD NORTH CHURCH
A hurricane rode through Middlesex

belonged "not just to Boston or Massachusetts, but all America."

Sunday, September 5th, was the first Sunday since Revolutionary War days when there was no service in the Church.

The 100-foot steeple's broken remains are being picked over carefully and sashayed in an effort to make the belfry as authentic as possible when it is restored. Donations toward the campaign may be sent to Charles H. Watkins, treasurer of the Lantern League, 11 Water St., Boston.



BISHOP QUARTERMAN
The discussion took 30 years.

TUNING IN (Background information for new L.C. readers): As a diocese North Texas would have the right to elect its own bishop, when a vacancy in that office occurred. Bishops of missionary districts are appointed by the House of Bishops,

but bishops of self-supporting dioceses are elected by the clergy of the diocese, together with lay representatives. Such election, however, must be approved by a majority of the bishops and standing committees of the dioceses.

RMED FORCES light to the Far East

Bishop Louttit of South Florida is a member of a team of six who will visit Air Force personnel in the Far East, in September. Three members of the team represent the overseas department of the National Council of Churches.

The other three represent the General Commission on Chaplains, of which Bishop Louttit is a member as chairman of the Episcopal Church's Army and Navy Commission. The trip is made under the auspices of the Defense Department, the United States Department of the Air Force.

The group will visit all of the large bases in Japan, Korea, Okinawa, and the Philippines, flying via Alaska. Bishop Louttit says:

"Our purpose is to confer with Air Force personnel and local religious leaders looking toward the setting-up of recreational facilities, and social and welfare off-post and off-duty-time facilities for the military personnel of the United States in the Far East. It is expected that we will return early in October."

Through Bishop Louttit's considerable influence (he was a chaplain with the rank of lieutenant-colonel during World

War II), it is now possible for Churchmen and women entering the armed forces to register as Episcopalians.

PUBLIC AFFAIRS Fair Elections Practices

Six national religious leaders in the U.S. have joined in urging the national Republican and Democratic parties to adopt a "fair elections practices declaration," eliminating racial and religious prejudices from the 1954 Congressional campaign, and to set up machinery for policing any violations.

One of the six is the Presiding Bishop of the Episcopal Church. Others are Jewish, Protestant, and Roman Catholic leaders.

The anti-prejudice declaration calls for organizing non-partisan, non-sectarian committees in every community in the U.S. "to keep a watchful eye on campaign activities and to call to the attention of political leaders any instances of appeal based on religious or racial prejudice."

The text concludes:

"Let us make certain that our election campaigns are in every sense free and worthy of a nation founded on the principles of the brotherhood of man and the fatherhood of God."

Street Curb Lunch

The Missouri diocesan department of Christian social relations unanimously has adopted a resolution congratulating the St. Louis Board of Education for its "very adequate plan for the integration of the St. Louis schools."

The resolution was passed at the beginning of the first school year after the Supreme Court's decision outlawing segregation in public schools.

Besides commending the St. Louis Board of Education for its plan, the resolution further asked "boards of education in St. Louis County and throughout the diocese of Missouri to take similar action at the earliest possible date."

While public school segregation began to crumble through the diocese, other forms of discrimination against Negro children became more obvious. An example of this occurred recently when 11 young people, returning to St. Louis from a non-segregated diocesan junior youth conference, stopped in Jefferson City, Mo., for lunch. They were refused service by several restaurants because two of them were Negroes.

The group finally bought sandwiches and soda and ate on a street curb in front of one of the restaurants that had refused them service.

INTERNATIONAL

CANADA

By Car, Boat, and Foot

Thousands of Churchmen from Canada and the United States recently joined in a pilgrimage to one of the oldest churches in Ontario, St. Mark's at Niagara-on-the-Lake, founded in 1792. The pilgrims, who traveled by bus, car, boat, and on foot, were greeted by the Bishop of Niagara, the Rt. Rev. Walter E. Bagnall, who said the pilgrimage was an expression of gratitude for a rich heritage and witness of the faith and fellowship of the Church. Bishops from Canada, China, England, and the United States participated in the service, which began with a procession of servers, lay readers, clergy, and bishops to the outdoor altar of a natural amphitheatre adjacent the church. The service was conducted by Bishop Bagnall, who was assisted by Bishop Scaife of Western New York; the Rt. Rev. W. C. White, retired Bishop of Canton, China; and the Bishop of Bath and Wells, the Rt. Rev. H. W. Bradfield.

Dr. Bradfield, whose see is one of the best in the Church, gave the sermon. He said the faith had been well expressed in the spirit of the pioneers who settled St. Mark's a century and a half



PILGRIMS*
A great past, a great future.

ago, and who held to Church and crown against all assaults. He continued:

"Here, in a precarious present and with an uncertain future, they built firmly and well, bearing witness to a fundamental Christian principle. Because they built so well, the Anglican Church today is a living institution with a great past and a great future, and this assembly is a moving demonstration of the life and vitality of the Church in our midst."

After the service, conducted tours were arranged for the visitors, who learned of the history of the church and viewed rare old Bibles. They also saw the personal communion set carried by Florence Nightingale during the Crimean War.

*Left to right are Bishops White, Scaife, Bradfield, Bagnall, and the Rev. C. N. P. Blagrove, rector of St. Mark's Church.

The Mortified Church

TO a great many members of the Episcopal Church the Evanston Assembly of the World Council of Churches was one thing, and one thing only—a meeting at which the Presiding Bishop, the Bishop of Chicago, and other members of their Church violated Church law and custom by giving Communion to unconfirmed members of other Churches who have many vital points of difference with us in doctrine, discipline, and worship.

This points up a fact about the ecumenical movement which was pithily put by Bishop Berggrav of Norway in his remarks to a press conference at the Assembly. He said: "This is not really a World Council of Churches, but a World Council of Church leaders." And it is evident, at least in the Episcopal Church, that the tiny fraction of Church leadership that is actively engaged in the ecumenical movement has moved a dangerous distance away from the thinking of thousands upon thousands of devoted men-in-the-pew and of their parish priests. We have received many protests against our support of the open Communion Service at Evanston, and most of them have come from people who do not often raise their voices in protest. In fact, most of them were strictly private missives from good friends of THE LIVING CHURCH who erroneously assumed we were making an effort to appease schools of Churchmanship other than our own.

On the contrary, we believe that we were speaking for Catholics in our interpretation of the open Communion service at Evanston; but we realize with redoubled force the truth of Bishop Berggrav's comment: we were not speaking for all Catholics, nor even for a majority of them, but for that small group which has had enough contact with the ecumenical movement to become aware of the evident working of the Holy Spirit within it.

And this gap is not only between members of the Episcopal Church in and out of the movement, but between members of other Churches in similar situations. The thought world of a Methodist or a Congregationalist at Evanston was not the same as his thought world in Milwaukee or San Francisco or New York or Atlanta or Muncie, Indiana — much less the same as the thought world of other Methodists, or Congregationalists, or Presbyterians, or Baptists, whose settled Protestant convictions are far removed from the Faith as the Episcopal Church knows it.

What is the answer? "The word of God is sharper than any two-edged sword," said the author of the Epistle to the Hebrews, echoing our Lord's own statement that He came not to bring peace but a sword. The open Communion service was no iso-

lated gesture. No Catholic, no educated Episcopalian really believes in any such thing as an open Communion service. If he receives Communion with person x it is because he believes that person x is a member of the Holy Catholic Church and does not present, at that time and place, any grave challenge to the unity and peace and orthodoxy and holiness of the Church. The service in fact made objective in sacramental action the spiritual judgments and discernments — true or false — of those who see in the ecumenical movement God's own action to draw together His scattered flock.

BUT in making these things objective, in declaring a unity of spirit which plainly is not shared by the home constituency of the member Churches, the World Council raises the sword which Christ warned would divide families and households. It comes perilously close, in other words, to being a Church — one more Church, one more division in the flock of Christ.

This is certainly one danger which faces the ecumenical movement. The opposite danger is the danger of failing to answer the call of God the Holy Ghost. The Catholic in the Episcopal Church is the inheritor of a militant past history of defending the faith against latitudinarian bishops and Church dignitaries and secular magistrates and vestries composed largely of religiously torpid captains and second lieutenants of industry. But militant orthodoxy has its special dangers. The ancient Novations and Donatists, the modern Feeneyites of Boston,* are the spiritual descendants of the Judaizing Christians who gave St. Paul so much trouble in New Testament times, and of the Pharisees who thought God cared more about laws than He did about people. The assumption that God's voice is heard only in the oracles of the past, that the untried should never be tried, that the mission of the Church is to preserve those who are within rather than to rescue those who are without — all the attitudes that are commonly summed up under the heading of "rigorism" — these are the special dangers of the Anglican Catholic, and occasionally appear to be a subject upon which he can form alliances with an inert and parochial Episcopalianism to preserve the status quo.

Yet if there is one lesson of history it is that God does not love the status quo. God's judgment falls with special severity, not upon those who do not know Him, but upon those who think they have made

*The Novations (third century) denied readmission to the Church those who had lapsed from the Faith under persecution. The Donatists (fourth century), in a somewhat similar protest against clergy who had handed over sacred books, Church vessels, and lists of the faithful to pagan authority, declared that "the true Church was everywhere sunk and extinguished, except in the small remainder among themselves in Africa" (Bingham's *Dictionary of Religion*). The present-day followers of Fr. Leon Feeney, excommunicated Roman priest in Boston, deny that anyone can be saved who does not belong to the Roman Catholic Church. Their reputation by the papacy places them in a pathetic dilemma.

npromise with Him to carry out some, but not of His will. "Fear not, little flock," said Jesus, or it is your Father's good pleasure to give you the Kingdom." When we are confronted with the multuous and alien vistas of this Kingdom that the ecumenical movement affords (albeit dimly), we are tempted to the conclusion that it would be much more comfortable to live in a quiet, fenced-off portion of it. This, unfortunately, is not God's pleasure. Ultimately, with Him, it is all or nothing. We must love that He loves, acknowledge all that He acknowledges, be united with all that is united with Him.

The controversial Communion service brought all these things into focus, for the men and women whom the Episcopal Church sent to Evanston did not go merely to give assent to the pious platitudes of reports and resolutions which could do no more than underline the obvious. It was a safe bet to begin with at 500 people of diverse cultural, national, racial, and religious backgrounds could not agree on any kind of departure from generally held ideas expressed in customary language. On this point, Bishop Bergvin (who perhaps is given to blunt speech more than the average ecumenical leader), remarked: "The World Council does not lead Christian opinion; it is led by Christian opinion."

The Episcopal Church's representatives went to Evanston not to formulate resolutions, but to express what they thought to be the determination of their Church "to stay together" with the other Churches in the Council and to "grow together" with them in the future.

UT here, the Episcopal Church has a special contribution to make to the World Council—a contribution that is not appreciated by all the Council's members, and which, in our opinion, the Anglican delegation did not make to the extent that might be expected of it. The task of bearing witness to the Catholic tradition, and in particular of bearing witness to the existence of a great body of Christians outside the Council with whom unity is just as important as with the members of the Council, fell mostly to the Orthodox.

We are happy to present in this issue an appreciation of the Evanston Assembly by a Roman Catholic priest who was present, not in the forbidden capacity of observer, but as a reporter. Speaking from a dogmatic standpoint that is far removed from anything that would be "central" in the World Council, he notes the genuineness of the Spirit's operation there, particularly in the arresting figure of "obedience unto death." It is a subject worth much meditation that this perfect imitation of Christ is in a Roman reporter's view more appropriate for non-Churches than for the true Church. Indeed, an Anglican Catholic observer is less than happy about his prophecy, if prophecy it were, as applied to his Church, except in the limited sense of the mortifi-

cation[†] of worldly possessions and passions and advantages, or perhaps of merely sectarian peculiarities and pride. Surely one death and one Resurrection—the death and Resurrection of Christ—is sufficient for all times and all time.

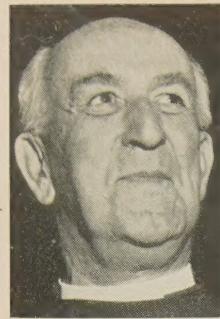
Yet the perfection of the Bride of Christ stands in absolute subjection to His will; and the monstrous falsehood of "many brides" can only in the last resort be repaired by much dying. And that is true whether the plurality of brides be many or only two or three. Where we would depart from our Roman colleague is that we would refuse to exempt from the task of mortification the one true Bride—the Holy Catholic Church, whether interpreted in his sense as the Roman communion or in ours as the visible society that continues in the apostles' doctrine and fellowship, the breaking of the bread, and the prayers, in which the Anglican Communion is no insignificant part.

A doctrine of the present immaculacy of the Church seems to us to require so much explanation as to be of doubtful value in determining whether the Church requires mortification. In the New Testament the Church is sometimes figured as Christ's present Bride, sometimes as His Bride-to-be, with the marriage at the consummation of all things. Certain it is that on earth she is seen struggling with wrongs and heresies and immorality not only without but within, and that her indefectibility in faith and morals applies not to any part but to the whole, and must be closely interpreted as only that which is required for her saving mission.

We began this editorial by referring to a dangerous gap between those who have had first-hand contact with the ecumenical movement and those who have not. It is easy to say that the few should be guided by the many, and that therefore open Communion services at ecumenical gatherings should be stopped. Unquestionably the unity of our own Church is the *sine qua non* for any unity with others.

But perhaps the many also have an obligation to the few. There is a strong possibility that the divisions of Christendom are due to a subtle invasion of the Church by the world; and that the struggle to manifest the unity of the Church is also a struggle to manifest its holiness. It is even possible that the apostolic words, "As dying, and behold we live," apply not only to the individual Christian but to the spouse and Bride of Christ, the Church herself; and that the call to a larger charity, a more reckless faith, a more adventurous mission, is the call of the Bridegroom Himself, who being in the form of God, did not disdain to make Himself of no reputation and took upon Him the form of a servant, and was made in the likeness of men . . . and humbled Himself, and became obedient unto death, even the death of the Cross.

[†]Mortification (Latin, "making dead") is the process of dying to everything but the love of God; of killing not only bad desires but good ones which stand between the soul and its highest destiny.



RNS

Therefore

Be Sensible

From the outline of a sermon

By the Most Rev. Geoffrey Francis Fisher

Poetry has escaped definition for centuries, but one of the characteristics of poetry is that one word of a poem takes the place of a dozen words of prose. This is the characteristic of a good outline, too; and the Archbishop of Canterbury's outline for his sermon delivered August 29th at St. Mark's Church, Evanston, Ill., serves almost as a poetical summing up of the main theme of the Assembly of the World Council of Churches.

I. Peter 4: The end of all things is at hand: therefore . . .
THAT is the language of Crisis — of Eschatology — of the last things.

And here in Evanston we have heard a good deal about Eschatology in connection with Christian hope.

But along with Crisis — in human affairs — we have to consider two other aspects.

Continuity

And Change.

So our Lord who certainly spoke in terms of Crisis Said also that he came

Not to destroy, but to fulfill,
To take His place in a continuous history of
The working out of God's purpose,
And in so doing to change things and to bring them
To fulfillment.

First — continuity.

Soviet Russia claims "to make all things new"
A new society with a new science to match
A new ethics
A new conception of man and of truth
A new goal for mankind.

Let that remind us how immensely we value the historical process.

Each country has its inheritance.

It is a true instinct that makes it wish to
Preserve continuity with its

Best traditions and ways of thought and action,

"We have heard with our ears and our Fathers have declared unto us

The noble works that Thou didst in their days and in the old time before them."

In England especially we value this continuity of growth and tradition,

Because for 1,000 years or more we have been
Terribly involved in the wars and travails of the continent
of Europe,

And yet detached enough by 20 miles of sea water and a
innate wisdom

To be able to keep our balance and our way of life

Free from the fires of Revolution and civil death.

But all nations (except these newfangled atheistic governments)

Value the inherited story of their history,

And the wisdom, the warning, and the inspiration it brings

The same of course is true in the world of ecclesiastical affairs

We of the Anglican tradition value very highly

(Though, I hope, well this side of idolatry)

Our past, stretching back

Before the Reformation, to the Medieval and the early
Church,

To the Pioneers sent forth by Christ.

That continuity has for us *a comfort and an authority*.

Its expression is in our regard for the Historic Ministry,
A continuous link with the first days,

Which means so much to us that we could not surrender
But do not let us isolate or exalt this one element of our

continuity overmuch.

Other Church traditions value continuity.

in other forms, but not less than we do.

Their own tradition has gained a strength and an authority
of its own

Which it is not for us or for any to deny.

And they, too, go behind the beginning of their own tradition
To take up and into themselves

The whole history of Church doctrine and discipline
As a witness to the Gospel and the word of Christ.

It is not that we value continuity, they not.

But history has taught us differently and union means combining *all* the riches of *each*.

We in all Churches or nations value then

This element of continuity.

It surrounds us in every way.

The Gloria is an old Catholic liturgy

The doctrine preached at the Preparation Service for Holy Communion

The acts of breaking bread and blessing a cup

The Lord's Prayer

No good thing of the Past is to be lightly surrendered.

But changes come, too. Yes indeed.

Ecclesiastically we know the turbulent history of the past
Dividing Churches, breaking up old 'forms' of doctrine and

practice,

Refashioning them

Nearer no doubt to some aspects of truth,

And further away from others.

For every formulation of the truth of Christ

Is also inadequate

And shows, in some measure, distortion.

But more drastic and devastating still have been changes
in the thought and outlook of men.

Up to 1800, the rate of change was slow

And people could communicate the new

Without any great breakup

In character, morale, and religion.

But a man of 1800 and one of today would hardly be able
to converse at all.

No common language

The Horse — the Machine and Engine

The Local — the Cosmic
A quite different mental furniture,
Apparatus of life, social environment.
Gigantic changes in East and West,
From the local, the little changing, the PERSONAL
To the cosmopolitan, kaleidoscopic, and the IMPER-
SONAL.

The only common links would be in God, Christ, and
morals.

1800 and now would still speak the same language there!
course much of the change is good or capable of good.
it is a queer commentary

That every artificial good seems to produce an evil,

Every cure a fresh disease,

Every humanly devised victory induces a defeat,
Every pride goes before a fall.

Change, yes. But it is always the devil's chance.

"Get them changing things and I'll see to it

That they are led off by lies and will o' the wisps."

What is the remedy?

Where continuity is a process of petrifaction.

There must be change.

But change undirected, uncontrolled, misconceived,

Will be for the worse,

And can easily destroy the inherited virtues of a people

And abolish the saving truths of a tradition.

How can freedom survive its enemies,

Tolerance triumph over fratricide?

How can truth survive the propaganda of its foes and
friends?

Above all, how can PERSONAL WORTH

— the belief that you matter,

And that the final end of society and state is to give
you your chance to develop your personal worth —

How can that survive?

When it is so hard to believe in other people

And when so many have lost any belief in themselves.

How shall the spirit of man be saved from suicide

— A dead thing of matter.

CRISIS? Yes indeed.

The end of all things is at hand.

That is Christian faith,

Not continuity alone,

Nor change alone,

But decision, judgment, choice

Made now and every minute of every day.

That is in fact the demand Christ makes of all of us,
always.

It is a fact that all these lovely things which we have
inherited, in Church, in country, in human culture and
society —

All the best of them — were cradled in Christian faith.
No evidence they will long survive if severed

From their Christian root —

Much evidence they won't.

And yet a generation cannot save them by that
kind of selfish interest.

The decision is difficult and demands single-mindedness.

Is God King, or chaos?

Is Christ Saviour?

Can man deliver himself?

Is his sole safety to trust Christ and be saved?

His sole wisdom to obey by grace His mind?

His sole end to glorify God and enjoy Him for ever?

That is the crisis.

It always exists

It exists now.

The last Day may come when God will,

But the day of judgment is here, now, always.

The end of all things is at hand. Therefore

Therefore what? (St. Peter.)

Therefore be sensible: keep your heads: go quietly — with
your prayers: each of you has got your own gift from
God: use it, use it for others: it is not yours but God's.
Look to God for strength to use it aright, and let God
be glorified in everything.

BOOKS

The Rev. FRANCIS C. LIGHTBOURN, Literary Editor

Cultured Cowmaid

ST. BRIGID OF IRELAND (also known
as St. Bride in England and Scotland,
where numerous churches
were dedicated to her) is sometimes
reckoned the second patron of her country.
Born in the middle of the fifth century,
only a few years before the death
of St. Patrick (461), she played a most
important part in carrying on the work
at St. Patrick had initiated.

The life of St. Brigid, cultured cowmaid,
mentor of bishops and peasants
alike, and foundress of two religious
orders, is charmingly told by Alice Curteyne
in *St. Brigid of Ireland*, just published.

There are one or two uncharitable
es at "Protestantism" (which in this

case turns out to be Anglicanism), but
apart from these passing references the
book may be recommended to readers
of THE LIVING CHURCH, for these
early Irish saints belong to Anglicans
even more than they do to Roman
Catholics.

CHILDREN'S books do not usually
come in for mention in the main
section of this department, but when the
book is Alf Evers' *In The Beginning*,
with its breath-taking pictures by Helen
Sewell, an exception just has to be made.

IN THE BEGINNING. By Alf Evers.
With Pictures by Helen Sewell. Mac-
millan. About 30 pages. \$2.

Yet it is a pity that this otherwise
superb prose poem, which recounts in
childlike language the purpose for which
God made the snails, the turtles, the

polar bears, the cows, etc., stops short
of man's real end, which is to love God
for all eternity.

In Brief

PRIESTS ARE LIKE PEOPLE. A
Book of Cartoons. By Jo Lane. Com-
piled by Eileen O'Hayer. Published by
Extension Magazine, Chicago. Available
from Roman Catholic and other
bookstores. \$1.

Choice!

VINCENT van GOGH. A Biography by
Elizabeth Ripley. With Drawings and
Paintings by Vincent van Gogh. Oxford
University Press. Pp. 68. \$3.

Each of the 30 or more reproductions
of the artist's work appears on a right-
hand page and is used to illustrate some
episode in Van Gogh's life, which is de-
scribed on the page facing.

It is a pity that the illustrations of an
artist to whom color meant so much are
not in color, but one cannot have everything
for \$3.

A Roman Catholic Looks at Evanston

In accordance with a ruling from the Cardinal Archbishop of Chicago, there were no Roman Catholic observers or participants in the Evanston Assembly of the World Council of Churches. However, a few Roman Catholic journalists were present as reporters for newspapers and periodicals. One of them gives here an evaluation of the Assembly in terms which are not wholly negative because of the breadth and vision of the 1949 Instruction of the Holy Office on the subject.

THE Ecumenical Movement will not be ecumenical as long as it does not help fill the abyss between the Reformation and Roman Catholic Christendom. The Roman Catholic feeling about the Evanston stage in the development of the World Council of Churches should therefore be taken into consideration when one assesses the present achievements of the World Council.

Had there been Roman Catholic delegates or observers at Evanston, their reaction to the prevailing theological atmosphere would have come close to that of the Orthodox delegates: dissatisfaction with the theology of the Assembly, and wish to witness unequivocally to the unbroken Catholic tradition prior and posterior to the Reformation. For, however appreciative one wishes to be of the ecumenical efforts of modern divided Christendom, there clearly are deficiencies that cannot be whitewashed.

Reading in their chronological order the addresses that were showered on the delegates at Evanston, a Roman Catholic theologian will probably undergo three main impressions that will be, on the whole, successive, though they will naturally overlap.

Starting with the very first words heard at Evanston with the sermon of

Methodist Bishop Bromley Oxnam (Christ; He "had the audacity to face the universe. . ."); and strengthened by several other speeches (D. T. Niles, for instance; Christ: He is "the Friend"!), there is a first impression that a part of Protestantism has renounced Christology for sociology. This may be a superficial impression, yet it is in keeping with the feelings of Catholics toward large sections of American Protestants.

The second impression goes a long way toward correcting the first: important circles, particularly connected with continental Protestantism, oppose diluted emotional Christianity. The Lutheran speakers from Germany and Scandinavia ably led this reaction; as for instance Edmund Schlink, by drawing attention from the "methods" to the "contents" of Evangelism, or Anders Nygren, by recalling to the classical Christology which is a common heritage of Catholicism and of the Reformation.

This naturally rejoices a Roman Catholic heart since it brings Protestants back to basic assumptions of Catholic Christianity. Yet it is still unsatisfactory; and it is due to the Orthodox delegates that a perfectly Catholic view of hope and of the Church was voiced during the Evanston meeting. The third impression is therefore of gratefulness to the Orthodox conscience for having preserved, in spite of schism, the contents of the Catholic faith and the courage to witness to them.

Nonetheless, one cannot view the World Council and its Evanston Assembly from a purely dogmatic standpoint. This would be a specifically Roman Catholic temptation. Yet the Holy Office's instruction of 1949 itself went beyond dogmatic oppositions, when it noted that the desire for Christian unity which lies at the root of the Ecumeni-

cal Movement was "inspired by the grace of the Holy Spirit." This influence of the Holy Ghost on the minds and hearts of men is unseen but it is not entirely unperceived; and it is this which finally gives substance to the Ecumenical Movement and provides ground for looking at it with hope.

The message and the various statements and resolutions adopted by the Assembly find their true significance in the hidden action of the Spirit rather than in the doctrines they reflect. These are necessarily at a low level of Protestantism. Although a high Anglican and a high Lutheran influence may be detected here and there, the undertones are definitely "liberal." It seems that the statement adopted on "Our Oneness in Christ" is largely due to Anglican theology.

Yet to a Catholic (as to an Orthodox) its central parallel between the re-birth of the new man and the re-birth of the Church looks extremely suspicious and smells of a "free church" theology as though the Church herself, the Immaculate Bride of Christ, had to pass from sin to grace. In the Catholic tradition, her passage from imperfection to perfection took place between the Old and New Testament. Since Resurrection and Pentecost she forever embodies and makes visible to faith the spotlessness bestowed on her by the Saviour. Judged with the yardstick of Catholic tradition the statements of Evanston are therefore far from orthodoxy. Yet there is not the least doubt that Evanston was for a time one of the places where the Spirit breatheth.

As a token of it, let us look at section 18 of the same statement. It is written there that Churches "in their actual historical situations, may reach a point of readiness and a time of decision when their mission requires obedience un-

(Continued on page 13)

WORLD COUNCIL

CENTRAL COMMITTEE After Fortnight of Concerns

By THE BISHOP OF JOHANNESBURG*

Scarcely had the last delegate left Evanston after the Second Assembly of the World Council of Churches before the newly elected Central Committee began its work. While each successive Assembly focuses the attention of Christians all over the world on the work of the World Council, it is the Central Committee which is responsible for keeping the ecumenical conversation going between the Assemblies.

But the remarkable feature of this

first meeting has been the ease with which this committee settled down to its work. Indeed, not only was the conversation between the Churches at the Second Assembly carried on in the Central Committee. At times this ecumenical conversation was at a much deeper level than was possible at the plenary sessions of the Assembly. This doesn't mean that everything went smoothly. On the contrary, there were moments of deep division among some members. This must be expected if the Churches are not only to keep together, but go forward and grow together; and there is nothing to be feared in the frank facing of differences. Yet, the very fact that the fellowship between members of the Central Committee stood the strain of severe clashes at times, and indeed was, I be-

lieve, strengthened by such experience, is some evidence that the hand of God is upon this desire of the Churches to come closer together.

One of the first tasks of the Central Committee was to elect its chairman. Dr. Franklin C. Fry was the unanimous choice of the committee, and at the end of the first meeting of the Central Committee it was abundantly plain that much that was accomplished was due to his wise and impartial leadership. Furthermore the Central Committee had to appoint 12 of its number to serve on the Executive Committee, for it is impossible to summon a group as large as 90 persons more than once a year. In an organization such as the World Council of Churches it is imperative that there should be a smaller group which can

*The Rt. Rev. Richard Ambrose Reeves was elected to the Central Committee of the World Council of Churches at Evanston.

COUNCIL

more frequently, and which can more attention to matters of detail is possible in the Central Committee.

Attention had also to be given to the date of meetings of the Central Committee between now and the meeting of the Assembly. Without discussion, the committee quite properly decided to meet in Switzerland in 1956, as the headquarters of the World Council are in Geneva. Just because of uncertainties in the general situation committee wisely decided not to commit itself at this stage beyond next year, though Hungary, Scotland, Australia, South America, and Japan were all mentioned as possible meeting places in the years ahead.

Much of the time of the Central Committee was necessarily spent on various financial matters, the most important of which was perhaps the budget. Meeting soon after the Second Assembly it was impossible to have detailed figures available, so the committee accepted provisionally the model budget of \$441,000 for 1955 which had been presented to the Assembly, and authorized the staff to proceed on this basis, on the understanding that the Executive Committee at its meeting next February would deal finally with financial matters.

In addition, the Central Committee authorized the Director of Interchurch Aid and Service to Refugees to raise \$10,000 in 1955 for this continuing responsibility of the World Council of Churches. The committee was informed that this was the same sum as that which had been provided in 1954. That fact caused at least one member of the committee to pause and recall to himself how great is the service that people of many Churches are rendering to their brethren in their hour of need through the good offices of this division of the World Council of Churches.

Attention was also given to the manner in which the Second Assembly worked out at Evanston. While all members of the committee were loud in their praise for all that had been achieved, recognizing the undoubtedly contribution the Second Assembly will make both to the World Council and to the member Churches, especially those in the United States, there was a serious endeavor to make the Second Assembly objective. All were anxious so to learn from Evanston that the Third Assembly might be an even more useful instrument through which the World Council can work.

That is how it should be, for it must be remembered that the World Council of Churches is still very young, and it is obvious in the discussions that, while it was much at Evanston for which we were grateful, there is a great

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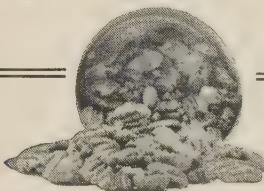
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CENTRAL COMMITTEE SESSION*

For Evanston, loud praises and objective examination.

deal that can and ought to be done to help the delegates to take a fuller share in some of the deliberations and so make the Third Assembly even more worthwhile than the Second Assembly has undoubtedly been.

This group of 90 persons, representative of many confessions and drawn from all parts of the world, together with the six Presidents, and the Bishop of Chichester, who was elected an honorary president at Evanston, is charged with the task of seeing that there is sufficient money, an adequate staff, and the necessary committees and organization to enable the work begun at Evanston to be continued until the Assembly next meets — at the earliest in 1960.

In some ways the first meeting of a new executive is bound to be an exacting experience for the participants — in this case partly because it meets immediately after a fortnight crowded with the consideration of the many concerns with which the World Council is compelled to be occupied, and also because a great many of those who are present have never worked together before.

No doubt each member of the Central Committee will carry away varying impressions of this first meeting at Evanston. For me the abiding memory will be of the times that we spent together in chapel; of the words of the Presiding Bishop of the Episcopal Church at our opening service; of the Bishop of Hanover speaking of the calling of the Church with his reiteration of St. Paul's words, "without were fightings, within were fears" (II Corinthians 7:5); of an African member taking evening prayers, and our chairman's words of thanksgiving at our final service on Thursday afternoon.

So, with the strains of our final hymn of praise lingering in our ears, we went

our way. From the ends of the earth had come to Evanston. To the ends of the earth we go, but we go in renewed confidence that God who has begun good work in His Church will in own time bring it to completion.

DEATHS

Heart Attack on Bus

The Rev. John Forrester-Paton Alloa, Scotland, president of the World Alliance of Young Men's Christian Societies and a delegate to the Second Assembly of the World Council of Churches in Evanston, Ill., from United Free Church of Scotland, died of a heart attack on an Evanston bus August 25th. He was 71 years old.

*Left to right, standing, Dr. Fry, and Dr. W. Visser 't Hooft; seated, Presiding Bishop Shenouda, Archbishop Michael, Metropolitan Mar Theophylact, Dr. Ernest A. Payne, the Rt. Rev. K. A. Bell, Bishop Sante Uberto Barbieri, and the Very Rev. John Baillie.

ACU CYCLE OF PRAYER

Prayers for Church unity, missions, as forces, world peace, seminaries, Church schools and the conversion of America are included in the American Church Union Cycle of Prayer. Below are parishes, missions, individuals, who elect to take part in Cycle by offering up Holy Eucharist on the day assigned.

September

19. St. Christopher's Church, Gladwyne, Pa.
20. St. John's in the Village, New York, N.Y.
21. St. John's Church, Shenandoah, Ia.
22. Christ Church, New York, N.Y.
23. Grace Church, Lake Providence, La.
24. St. Thomas' Church, Salem, Ill.
25. St. John's Church, Centralia, Ill.
26. St. Mark's Church, North Bellmore, N.Y.
27. Convent of St. Helena, Versailles, Ky.
28. St. Barnabas' Church, Havana, Ill.; Michael's Monastery, St. Andrew's, T.
29. Emmanuel Church, Somerville, Mass.; John the Evangelist, Hingham, Mass.
30. St. Anne's Convent, Denver, Colo.

The Living Church

Evanston

(Continued from page 10)

h." The various speakers at Evans- were not always irenic toward the man Catholic Church. There were arks, insinuations and even accusa- tions that could not but deeply hurt a man Catholic who would take themously. Yet when the Assembly agreed he sentence we have quoted, it spoke more seriously than it knew and it was ever than to the Roman Catholic id. For on the path leading a Church enomination to obedience unto death the Roman Catholic doctrine, which isely requires obedience unto death re resurgence into Catholic unity. is a Roman Catholic, the present er believes that the Holy Spirit has at work among his separated brethren at Evanston and is bringing men at to see that, far from being unchrist- the Roman Catholic stand is to be eciated at the very point where — borrow an Evanston phrase — the os of Christ is planted in the midst our divisions. If this is one of the nings of Evanston, then there may be hope that Christian disunion is beyond mending.

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— CHANGES —

Appointments Accepted

The Rev. Miller M. Cragon, Jr., of the diocese of Louisiana, is now assistant in charge of Christian education at the Church of St. Michael and All Angels, 4300 Colgate St., Dallas 5. Home: 5646 Lovers Lane, Apt. 17.

The Rev. Dr. William Ellwood Craig, formerly rector of St. John's Church, Oklahoma City, Okla., will on October 15th become dean of Christ Church Cathedral, New Orleans. Address: 2919 St. Charles Ave., New Orleans 15.

The Rev. Lawrence I. Ferguson, formerly in charge of the church at Hales Corners, Wis., is now curate of St. Andrew's Church, Amarillo, Tex. Address: 1600 Bryan St.

The Rev. Thomas Fletcher, formerly assistant of St. John's Church, Larchmont, N. Y., is now rector of St. James' Church, 1991 Massachusetts Ave., Cambridge, Mass.

The Rev. David C. George, formerly rector of St. Bride's Church, Norfolk, Va., in charge of Emmanuel Mission, Cradock, Portsmouth, Va., is now serving as priest in charge of Emmanuel Mission, with address at 50 Prospect Pkwy., Portsmouth.

The Rev. Carlos A. Loop, formerly in charge of the Powhatan-Amelia Counties cure, with address in Powhatan, Va., is now rector of St. Andrew's Church, Greenville, S. C., in charge of the Church of the Good Shepherd, Greer. Address: 21 E. Earle St., Greenville.

The Rev. Howard M. Lowell, formerly rector of Grace Church, New Bedford, Mass., will on November 15th become rector of St. John's Church of Lattingtown, Locust Valley, L. I.

The Rev. Dr. Guy C. Menefee, formerly rector of Calvary Church, Rochester, Minn., will on October 1st take charge of St. Helen's Church, Wadena, Minn., and churches at Staples and Eagle Bend. Address: 15 Dayton Ave. S.W., Wadena.

The Rev. Samuel S. Monk, Jr., formerly in charge of St. John's Church, New Braunfels, Tex., is now assistant of St. Luke's Church, San Antonio, Tex. Address: 143 Larchmont.

The Rev. Lawrence W. Pearson, formerly canon to the ordinary of the diocese of Olympia, with address in Seattle, Wash., is now associate rector of the Church of the Epiphany, Seattle. Address: 1807 Thirty-Eighth Ave., Seattle 2.

The Rev. Harold N. Renfrew, formerly addressed at West Park, N. Y., is now assistant of St. Clement's Church, Philadelphia. Address: 2013 Apple Tree St., Philadelphia 3.

The Rev. Walter Allyn Rogers, who was ordained to the priesthood in June, is now dean of Trinity Cathedral, 2010 E. Superior St., Duluth 5, Minn.

The Rev. L. Bartine Sherman, formerly chaplain to Episcopal Church students at the University of North Carolina, Chapel Hill, N. C., is now rector of St. Peter's Church, Charleston, S. C., and chaplain to Episcopal Church students at The Citadel. Address: 350 Sumter St., Charleston 26.

The Rev. Delbert W. Tildesley, formerly director of Christian education at the Church of the Ascension and Holy Trinity, Pueblo, Colo., is now rector of St. Michael's Church, Bristol, R. I. Address: Holmes House, Bristol.

The Living Church Development Program

We gratefully acknowledge the contributions listed below, given for the purpose of strengthening THE LIVING CHURCH as a vital link in the Church's line of communication. Only current receipts are listed, but we are also grateful for the many pledges giving promise of future support.

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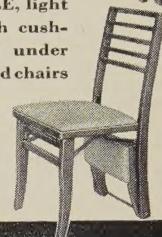
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MARGARET PEABODY Free Lending Library of Church literature by mail. Convent of the Holy Nativity, Fond du Lac, Wis.

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CATHEDRAL STUDIO: Silk damasks, linens by yd. Stoles, burses and veils, etc. Handbook for Altar Guilds 53c. Church Embroidery and Vestments, 2nd ed., complete instruction and patterns \$7.50. Address Miss Mackrille, 11 W. Kirke St., Chevy Chase 15, Md.

ALTAR LINENS: Exquisite qualities of Irish Church Linens by the yard, or Madeira-embroidered Altar Linens of all types made up to fit your requirements. Nominal Prices. Plexiglass Pall Foundations \$1.00. Free Samples. Mary Moore, Box 394-L, Davenport, Ia.

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RELIGIOUS Pictures and Rewards. St. Philip's Society, West Stockbridge, Mass.

POSITIONS OFFERED

WANTED: Relief Housemother, who can give clerical help in school office. Church School for Girls in South. Reply Box M-148, The Living Church, Milwaukee 2, Wis.

WANTED: Senior assistant for parish of 2000 communicants in north east. Central Churchmanship. Full Ministry of pastoral calling, preaching, sharing in three services of Holy Communion each Sunday, four on the first Sunday, large Church school, offers opportunity for work. Salary \$3600 plus six room apartment with all utilities, and car allowance. Reply Box P-147, The Living Church, Milwaukee 2, Wis.

WANTED: Christian gentleman under forty, college degree, to assist director of Michigan school for delinquent boys. Anyone using liquor or tobacco not acceptable. Starr Commonwealth for Boys, Albion, Michigan.

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(E) Copy for advertisements must be received at least 12 days before publication date.

THE LIVING CHURCH

407 East Michigan Street, Milwaukee 2, Wis.

The Rev. John Winslow, who formerly served St. John's Church, Sonora, Tex., is now serving All Saints' Church, San Benito, Tex.

Depositions

Octacilio Moreira da Costa, presbyter, was deposed on July 9th by Bishop Pithan of Southern Brazil, acting in accordance with the provisions of Canon 60, Section 1, for causes not affecting moral character; renunciation of the ministry.

Ordinations

Deacons

Michigan—By Bishop Emrich: David Cecil Patton, on June 26th, at St. Paul's Church, Lansing, Mich.; presenter, the Rev. Dr. G. R. Selway; preacher, the Rev. Dr. J. F. Fletcher; to be assistant in the Algonac-Harsen's Island field; address: 199 La Croix Rd., Sans Souci, Mich.

Milwaukee—By Bishop Hallock: Walter Francis Renzel, on August 15th, at St. John's Church, Milwaukee, where he will be assistant; presenter, Canon M. M. Day; preacher, the Rev. G. W. Bersch; address: 7221 N. Links Way, Milwaukee 17.

West Missouri—By Bishop Welles: John Henry Lembecke, Jr., on June 11th, at Grace and Holy Trinity Cathedral, Kansas City, Mo.; presenter and preacher, the Rev. H. B. Whitehead; to be in charge of Christ Church, Lexington, Mo.; address: Box 321, Lexington, Mo.

Church Army

Sister Pearl Morris, formerly resident worker of Ravenscroft Chapel, Brighton, Tenn., is now at work in a supervisory capacity at the Starr Commonwealth for Boys, Jackson, Mich. Address: 522 Wildwood Ave.

Captain Francis Wilkinson, formerly doing census and survey work in the diocese of Albany, is now on the staff of the St. Francis Boys' Homes, Ellsworth, Kans.

Changes of Address

The Rev. Schuyler L. Clapp, associate rector of St. Matthias' Church, Detroit, has moved from 2274 Calvert Ave. to the rectory at 2012 W. Grand Blvd., Detroit 8.

The Rev. Custis Fletcher, Jr., executive secretary of the National Council of the Church in Brazil and representative of the mother Church, will probably leave for the United States on terminal furlough on October 14th.

Chaplain (Lieut. Col.) Emmett G. Jones, formerly addressed at Fort Jackson, S. C., may now be addressed: Student Detachment, The Chaplain School, Fort Slocum, New Rochelle, N. Y.

Chaplain (Lieut.) Herman M. Kennicell, Jr., formerly addressed at the U.S. Navy Hospital, Portsmouth, Va., may now be addressed: USS Taconic, AGC 17, FPO, New York.

Chaplain (Capt.) James W. Rice, formerly addressed at Camp Rucker, Ala., and at Fort Benning, Ga., may now be addressed: HQ 11th ABN Div. Arty., Fort Campbell, Ky.

The Rev. W. Shelby Walhall, formerly addressed at Christ Church Rectory, Jessup, Md., should now be addressed at Christ Church Rectory, RFD Box 169 A, Jessup.

The Rev. Fred C. H. Wild, priest of the diocese of Nebraska, who has been inactive because of

THE LIVING CHURCH RELIEF FUND

Checks should be made payable to THE LIVING CHURCH RELIEF FUND and sent to the office of Publication, 407 E. Michigan Street, Milwaukee 2, Wis., with notation as to the purpose for which they are intended. They are kept separate from the funds of the publisher, and the accounts are audited annually by a Certified Public Accountant.

Korean Children

Previously acknowledged	\$2,457.35
Ella J. Kerr	10.00

\$2,467.35

Bishop Cooper and Korea

Previously acknowledged	\$ 715.90
C. A. Sauter	10.00

\$ 725.90

ill health, has had a change of address 3804 Farnam St. to 2207 Jones St., Omaha

Births

The Rev. Richard R. Over and his wife announce the birth of a daughter, Kristina Kate in Manila on June 29th. Fr. Over is assigned chaplain and science teacher at Brent School, Baguio, Mountain Province, Philippines.

Marriages

The Rev. John Robert Stanton, rector of The Church, Rocky Mount, Va., was married on August 20th to Miss Dorothy Fontaine of St. John's Church, Roanoke, Va.

Degrees Conferred

The Archbishop of Canterbury received the honorary degree of doctor of divinity from Seaford Western Theological Seminary on August 15th.

The degree was conferred on Dr. Fisher of Mark's Church, Evanston, during a special vocation and service in honor of the Anglo-American delegation to the World Council of Churches Assembly. The degree was given in recognition of his leadership in the ecumenical movement.

Mr. Everett Titcomb, organist and choir master of the Church of St. John the Evangelist, received the degree of doctor of music at commencement exercises at Nashotah House.

Other Changes

The Rev. Bruce H. Campbell, rector of Andrew's Church, Algonac, Mich., in charge of St. Paul's, Harsen's Island, was recently elected dean of the Blue Water convocation of the diocese of Michigan. Address: 316 Orchard St., Algonac, Mich.

The Rev. Alfred L. du Domaine, for the past 24 years rector of St. Philip's Church, Joliet, Ill., was recently elected an honorary canon of Grace and Holy Trinity Cathedral, Kansas City.

The Rev. H. Paul Osborne has been granted six months' leave of absence from his duties as rector of St. Paul's Memorial Church, 1325 St. Paul, San Antonio, Tex. Mail will still reach him through the church office.

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POSITIONS WANTED

PARISH SECRETARY. New York metropolitan area. Katharine Gibbs graduate. Experienced in Church work. Louise Morehouse, Cherry Hill, Katonah, New York.

RETREATS

LIFE ABUNDANT MOVEMENT — Wednesday of Month — 9:30 A.M. Greystoke Rectory, 321 Mountain Avenue, Piedmont, Calif. Canon Gottschall, Director.

WANTED

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THE REV. FRANK T. HALLET, 300 Street, Providence 6, R. I. wishes to send a copy of Bible translated by Julia Smith, published in Hartford, Connecticut, 1879; correspondence anyone interested in the translation of the makarios as "happy."

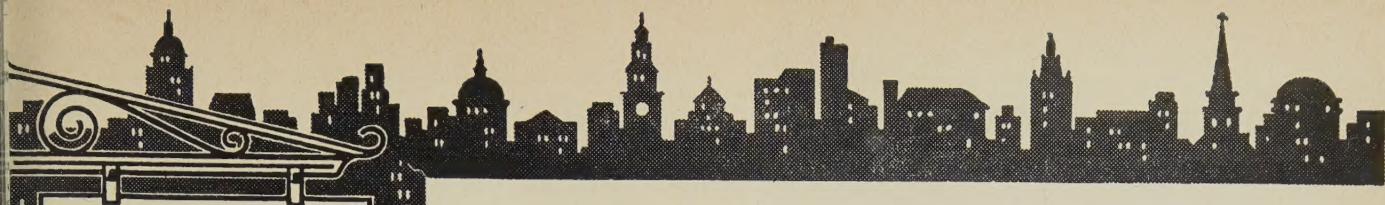
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Masses: 8, 9:15, 11; Daily 9, ex Tues & Fri 7;
Sat 4:30 & 7:30 & by appt

SAN FRANCISCO, CALIF.

FRANCIS' San Fernando Way
Edward M. Pennell, Jr., D.D.
8, 9:30 & 11; HC Wed 7, HD & Thurs 9:15

DENVER, COLO.

MARY'S 2290 S. Clayton
G. Lehman; Rev. J. Mote
Masses 9, 11:15 (low), Ev 8; Daily 7:30;
Ved; C Sat 7:45

WASHINGTON, D. C.

HINGTON CATHEDRAL Mount Saint Alban
Rev. Angus Dun, Bishop; Very Rev. Francis B.
a., Jr., Dean
HC 8, 9:30; MP, Ser 11 (1 S HC), Ev 4;
Hys HC 7:30; Int 12; Ev 4; Open Daily 7 to 6

PAUL'S 2430 K St., N.W.
Masses: 8, 9:30, 11:15 Sol, Ev & B 8; Mass
ex Sat 7, Sat 12; Prayer Book days 7 & 12
C Sat 5-6

FORT LAUDERDALE, FLA.

SAINTS' 335 Tarpon Drive
G 7:30, 9, 11 & 7; Daily 7:30 & 5:30; Thurs
8:30; C Sat 4:30-5:30

ORLANDO, FLA.

CATHEDRAL OF ST. LUKE Main & Jefferson Sts.
7:30, 9, 11 & 6:30; Daily 7:30 & 5:45;
B & HD 10; C Sat 7-8

ATLANTA, GA.

SAVIOUR 1068 N. Highland Ave., N.E.
Sun 7:30, 9:30, 11; Wed 7; Fri 10:30;
Vr days 7:30; Ev B Sun 8; C Sat 5

CHICAGO, ILL.

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John M. Young, Jr., r
7:30, 9, 11 HC; Others posted

JAMES' Huron & Wabash (nearest Loop)
H. S. Kennedy; Rev. G. H. Barrow
8 & 10 HC, 11 MP & Ser 1 (1 S HC); Daily 7:15
7:30 HC, also Wed 10; Thurs 6:30; (Mon thru
Int 12:10, 5:15 EP

EVANSTON, ILL.

LUKE'S Hinman & Lee Streets
Eu 7:30, 9, 11; Weekdays Eu 7; Also Wed
10; Also Fri (Requiem) 7:30; Also HD 10;
6:45; 1st Fri HH & B 8:15; C Sat 4:30-5:30,
-8:30 & by appt

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Rev. D. F. Fenn, D.D., r; Rev. Ira L. Fetterhoff
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Sun 7:30, 9 (Sung), 11 (low); Daily 7; C Sat 5-6

DETROIT, MICH.

INCARNATION 10331 Dexter Blvd.
Rev. C. L. Attridge, r; Rev. L. W. Angwin, c
Sun Masses: 7:30, 10:30. Daily: 6:30, also Mon,
Wed, Sat & HD 9; C Sat 1-3, 7-8

ST. LOUIS, MO.

HOLY COMMUNION 7401 Delmar Blvd.
Rev. W. W. S. Hohenschmid, r
Sun HC 8, 9, 11 1 S, 11 MP; HC Tues 7,
Wed 10:30

BUFFALO, N. Y.

ST. PAUL'S CATHEDRAL Shelton Square
Very Rev. Philip F. McNairy, D.D., dean; Canon
Leslie D. Hallett; Canon Mitchell Haddad
Sun 8, 9:30, 11; Mon, Fri, Sat HC 12:05; Tues,
Thurs, HC 8, prayers, Ser 12:05; Wed HC 11,
Healing Service 12:05

ST. ANDREW'S 3105 Main at Highgate
Rev. Thomas R. Gibson, r; Rev. John Richardson
Sun Masses 8, 10 (Sung), MP 9:30; Daily 7, Thurs
10; C Sat 8-8:30

NEW YORK, N. Y.

NEW YORK CATHEDRAL (St. John the Divine)
112th & Amsterdam, New York City
Sun HC 7, 8, 9, 10, 11; Cho MP 10:30; Ev 4;
Ser 11, 4; Wkdays HC 7:30 (also 10 Wed, & Cho HC
8:45 HD); MP 8:30; Ev 5. The daily offices are
Cho ex Mon

ST. BARTHOLOMEW'S Park Ave. and 51st St.
Rev. Anson P. Stokes, Jr., r
8 & 9:30 HC, 9:30 & 11 Ch S, 11 M Service &
Ser, 4 Ev, Special Music; Weekday HC Tues 10:30;
Wed & Saints' Days 8; Thurs 12:10; Organ Reci-
tals Fri 12:10; Church open daily for prayer

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Sun HC 8, MP & Ser 11; Thurs HC & Healing 12

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Sun HC 8 & 10, MP & Ser 11, EP & Ser 4; Tues &
Thurs & HD HC 12; Wed Healing Service 12;
Daily: MP 7:45, EP 5:30

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7:30-8:30

ST. MARY THE VIRGIN Rev. Grieg Taber, D.D.
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(Wed, 12:10 (Fri); C Thurs 4:30-5:30; Fri 12-1;
Sat 2-3, 7:30-8:30

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Sun Masses: 8, 9:15 (Instructed), 10:30 MP, 11
(Sung); Daily 7:30 ex Mon & Sat 10; C Sat 4-5
8:30 HC, Thurs 11

ST. THOMAS 5th Ave. & 53rd Street
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Sun HC 8, 9, 11 1 & 3 S, MP & Ser 11; Daily
8:30 HC, Thurs 11

NEW YORK, N. Y. (Cont.)

THE PARISH OF TRINITY CHURCH
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TRINITY Broadway & Wall St.
Rev. Bernard C. Newman, v
Sun HC 8, 9, 11, EP 3:30; Daily MP 7:45, HC 8,
12, Midday Ser 12:30, EP 5:05; Sat HC 8, EP 1:30;
HD 12; C Fri 4:30 & by appt

ST. PAUL'S CHAPEL Broadway & Fulton St.
Rev. Robert C. Hunsicker, v
Sun HC 8:30, 10; Daily MP 7:45, HC 8, Midday
Ser 12 ex Sat, EP 3; C Fri & Sat 2 & by appt

CHAPEL OF THE INTERCESSION Broadway & 155th St.
Rev. Joseph S. Minnis, D.D., v
Sun HC 8, 9:30 & 11, EP 4; Weekdays HC daily
7 & 10, MP 9, EP 5:30, Sat 5, Int 11:50; C Sat
4-5 & by appt

ST. LUKE'S CHAPEL 487 Hudson St.
Rev. Paul C. Weed, Jr., v
Sun HC 8, 9:15 & 11; Daily HC 7 & 8; C Sat 5-6,
8-9, & by appt

ST. AUGUSTINE'S CHAPEL Rev. C. Kilmer Myers, v
292 Henry St. (at Scammel)
Sun HC 8:15, 11 & EP 5; Mon, Tues, Wed, Fri
HC 7:30, EP 5; Thurs, Sat HC 6:30, 9:30, EP 5

ST. CHRISTOPHER'S CHAPEL 48 Henry Street
Sun 8, 10, 12 (Spanish Mass), 8:30; Daily 8,
(Wed, Fri, 7:45), 5:30; Thurs & HD 10

CINCINNATI, OHIO

ST. MICHAEL AND ALL ANGELS 3626 Reading Rd.
Rev. Edward Jacobs, r
Sun Masses 8, 9:15 & 11, Mat 10:45; Daily 7
ex Mon 10, C Sat 7:30 to 8:30

PHILADELPHIA, PA.

ST. MARK'S Locust St. between 16th & 17th Sts.
Sun HC 8, 11, EP 3; Daily 7, 12, 5:30; C Sat 4-5

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Sun Mass with ser 10:30; Int & B Fri 8; C Sun 10
& by appt

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Rev. H. Paul Osborne, r
Sun 8, 9:15 & 11; Wed & HD 10

MADISON, WIS.

ST. ANDREW'S 1833 Regent St.
Rev. Edward Potter Sabin, r
Sun 8, 11 HC

KEY—Light face type denotes AM, black face
PM; addr, address; anno, announced; appt,
appointment; B, Benediction; C, Confessions;
Cho, Choral; Ch S, Church School; c, curate;
d, deacon; EP, Evening Prayer; Eu, Eucharist;
Ev, Evensong; ex, except; HC, Holy Communion;
HD, Holy Days; HH, Holy Hour; Instr, Instruc-
tions; Int, Intercessions; Lit, Litany; Mat,
Matins; MP, Morning Prayer; r, rector; r-em,
rector-emeritus; Ser, Sermon; Sol, Solemn; Sta,
Stations; V, Vespers; v, vicar; YPF, Young Peo-
ple's Fellowship.

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Subject: "Can You Be a Christian and Still Be Popular?"

Can a Christian be well liked—by non-Christians as well as by Christians? Or does a boy or girl (or man or woman) who practices Christianity in all its implications simply have to resign himself to sneers, scoffs, and shuns? How important is it for a Christian to be popular, to win the favor of his fellows? Can a Christian convert others if he is not liked? Aren't some of the requirements of being a Christian the very things that induce popularity? On the other hand, aren't some of the requirements of being a Christian the very things that induce unpopularity? Is it ever necessary to decide between popularity and Christianity? Church school students may find answers to these questions in the Bible, in history, in the lives of saints, or in their own experience.

Who are eligible: All undergraduates in Church related primary or secondary schools offering courses for academic credit (this does not include Sunday schools), except members or employees of The Church Literature Foundation and members of their families, are eligible for this contest.

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SECOND PRIZE: silver medal and **\$50**

THIRD PRIZE: silver medal and **\$25**

Regulations: Essays to be typed (double spaced) or written in ink in legible long-hand, on one side of the paper. Length: 1,000 words or less. The manuscript must be mailed and postmarked not later than midnight, March 1, 1955, to Contest Editor, *The Living Church*, 407 East Michigan Street, Milwaukee 2, Wisconsin, and received not later than March 15, 1955. On the title page, which is to be attached to the front of each manuscript, must be typed or clearly written the name, age, and grade of the writer, as well as the name and address of the school. Accompanying each manuscript must be a statement from an instructor in the student's school that the article submitted is the original work of the student.

All manuscripts submitted become the property of the publishers of *The Living Church* and will not be returned to the writers. At the discretion of the editor, some of them may be published in *The Living Church* or elsewhere. Announcement of winners will be made in the April 24, 1955, Church School number of *The Living Church*.